

Puritan Objections.

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and had the cross set up in her chapel royal, to the scandal of even bishops like Sandys, Grindal, and Jewel, not to speak of simple presbyterian ministers. She had an aversion to the wives of clergymen, and would fain have prohibited clerical matrimony. To the eye of men looking through the theological microscope of Geneva these things were magnified into sins. To the untheological eye they wear a less terrible aspect. It is not easy to see that there is any particular virtue in a black Geneva gown, or any heinous offence in a white English surplice. Even Calvin was not disposed to insist too rigidly on uniformity of practice in all churches, though he was drastic enough in applying the pruning hook within his own vineyard. His English disciples were less accommodating in this respect, and besides, these popish practices did not exhaust their grievances against the Elizabethan establishment. It was not sufficiently shaped in the mould of Scripture, as interpreted in the Calvinist school. It had pandered to tradition in its services, if not in its creed. It had retained the episcopal order, and the Bible knew no difference between bishop and presbyter. Its discipline was not inquisitorial enough for those who had grown narrow and intolerant and dictatorial in respect of moral liberty in the Puritan paradise of Geneva.

The growing strength of Puritanism was not long in making itself felt. In 1563 a series of articles condemning the sign of the cross in baptism, the practice of kneeling at communion, the use of organs, Sic., were only rejected by the Lower House of Convocation by a majority of one. Even some of the bishops were discovered to be very tolerant of the prevalent dislike of the surplice and other emblems of popery among their clergy, and Mathew Parker, the archbishop of Canterbury, was sorely tried by the insubordination of what he called "Germanical natures/" The uniformity so dear to Elizabeth was hard to maintain. "Some," according to a contemporary report, "say the service and prayers in the chancel, . . . some keep precisely the order of the book, others intermeddle psalms in metre ; some say in a surplice, others without a surplice, . . . administration of the communion is done by some with surplice and cap, some with surplice alone, others with none, some with chalice; others with a